

# The Manifesto.

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## NATURAL AND SPIRITUAL RELATIONS.

*By Martha J. Anderson.*

“WHILE he yet talked to the people, behold his mother and his brethren stood without desiring to speak with him. Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee. But he answered and said unto him that told him, Who is my mother? and who are my brethren? And he stretched forth his hand toward his disciples and said, Behold my mother and my brethren! For whosoever shall do the will of my Father which is in heaven, the same is my brother and sister and mother.”

To the natural parent-heart, whose affections are wrapped up in the life and interests of their exclusive families, this language of the Master sounds harsh and unfeeling, because the narrow range of vision precludes the broader view of life taken by him who has a wider horizon, and sees things in their superior relationship. Not the mere ties of consanguinity, constitute true and lasting friendship; there is a moral unity that springs from soul sentiments, and this sublime doctrine was emphasized in the text. The mind of Jesus glanced upward from every topic. He loved not his own mother the less, for her heart was in sympathy with his mission. It was as if he had said, “She is truly my mother, and they are my brethren in the higher life; but not alone she who bore and reared me, but all who are likewise doing the will of the universal Father and Mother of all souls, who have the well-springs of goodness and truth in their hearts, are my relation.”

All true union and harmony of spirit springs from moral conditions and not from those human instincts that we hold in common with the animal creation. Sexual love and physical attraction, spring from the sensual na-

ture, and is not man's highest estate of happiness. The true affection of the natural, should open to our thought the universal love and affection, which, in the progressive state of unfoldment, shall exist between all truly good and pure natures. "In Christ there is neither male nor female," which represents a condition of human advancement, when fleshly lusts and desires shall be consumed by the indwelling of God's Spirit.

We should always seek in those that are nearest us in kinship of the flesh, not that which affiliates them to us as natural persons, but that which is to be perpetuated when the body dies; we should strive to lift our heart's affections into the exalted sphere of universal and permanent blending of heart and soul. Have we not all formed social, intellectual and moral affinities that have proved stronger than natural ties? Soul friendship and comprehensive exchange of thought and feeling unknown in our own family circle, where there is often estrangement because of difference of opinion among the members of the household?

There is a growing tendency in this age of alliances, to concentrate for mutual good. There seems to be two spirits at work in opposite directions, one in the form of trusts and monopolies for individual aggrandizement; another in the form of co-operation and guilds for the fraternization and benefit of the masses, who are the wage slaves of the moneyed classes.

Progress, like the spiral motion of all things, tends to ever increasing life and activity, which draws humanity in its vortex, for the process of unification of thought and feeling. What seems to be evil in our present state of civilization will eventuate in good.

The higher tendencies of human nature have their root in the lower life. There is a wise Parental government over this earth and that same power that rules not only the earth but the heavens also, will through natural evolutionary processes, bring order out of chaos.

Think for a moment how many associations are formed for wise and noble purposes, how many men and women are aspiring for, and working toward the ideals of Edenic life. How they are striving to ameliorate misery, studying its causes and applying the remedy for injustice and wrong that is grinding the faces of the poor, creating crime, want and wretchedness.

The interchange of kindly services of good-will and active benevolence, binds heart to heart, and in this universal love, mankind feel that they are all brothers and sisters; that the strong must protect the weak and the more fortunate uplift those who have not the impulse or will to rise to superior conditions. Unsanctified passion and not love, produces much of the unhappiness, in family and social circles. If there was more of real love in the natural home life, there would be less evil generated and perpetuated in the world.

And no greater work of human love and uplifting can be accomplished than to search out the sources and springs of immorality and licentiousness,

which are undermining the sacredness of family, the purity of society, and the stability of the state. We are drifting toward the condition Rome was in previous to her downfall. When the youth are corrupt what have we to hope for? There is no remedy for this laxity of morals, only that man shall be equally culpable, and equally judged and ostracized with woman; sharing with her the disgrace of sinful acts. There are a few individuals who have the courage to cry aloud and spare not, fearing not to lift the veil that screens social uncleanness.

Our children are not protected as they should be, even in the sanctity of home life; their instruction is meager on the most important themes that concern their welfare and happiness especially in the relation of the sexes. When the moral sense is blunted, the avenues of the soul are closed to the receptivity of spiritual truth as taught by Jesus when he said unless a man hate his own life, (the carnal life) he could not be his disciple. Truly has the thought been expressed "Purity of heart and life is the richest human possession." Through this is sustained holy associations in the sphere of divine love.

The respect that grows from an appreciation of positive excellence, is a unitizing influence, and helps to break down distinctions between men and women. The more interest we take in the good and happiness of the many, and not center our entire thought in our own interests, the more we shall enlarge our sphere of blessing as did the good Master whose whole desire was continual service, and who was ready and willing to lay down his life for his brethren.

Mankind are evolving toward the spiritual, through the perfect natural state, where self-restraint and continence, subdues the animal and the savage in their natures, where love engendered in the coronal region of the brain, holds in control the selfish propensities, that develop their force in the cerebellum or lower portion of the brain.

The essence of true religion is chastity and love which bind the soul to God. Human affections are never carried to their exaltation of sweetness and beauty until they are made manifest in the sphere of unselfish devotion. We should be nearer to each other as human beings in those things we have in common with God, than in that we have in common with the animals.

All the great natures among mankind that have progressed under the influence of the genial and all-illuminating sun of righteousness, and have shown the color and fruitage of the seed-life of the Christ, have risen unto the resurrection of immortality. Jesus said,—“If I be lifted up, I will draw all men unto me.”

Why are churches divided into sects? and why do men look coldly on each other? Is it not because they place too much stress on difference of opinion in minor matters, and chill the love of God in their hearts? They expect to share their heaven in common in the future, and yet drive themselves assun-

der while here. "In Christ there is no schism." His love metes out no bounds nor limits.

The only true union and fellowship lies in the interest and upbuilding of a faith in man, "if we love not our brother whom we have seen, how can we love God whom we have not seen."

Jesus taught the law of love as expressed in the text, and in contiguous passage, which it would be well for all to read and consider. The outcome would, if practically carried out in every day life, result in the establishment of the Kingdom of heaven, for which he prayed, and which we all have desired might come on the earth. May we all be united in one common cause and kinship; to do good, to carry out the vital spirit of religion which is "Love to God and the neighbor." Then they who do the will of God the same will be our Father and Mother, our brother and sister.

*Mt. Lebanon, N. Y.*

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### YOUTHFUL DAYS.

*By Virgie Breedlove.*

A NOTHER year is to be numbered with the past. Its pleasures, joys and sorrows are being written; some soon to be forgotten while others will ever remain on the tablet of memory.

Each day we are borne further from youth's shore. We should all remember that youth is the time to lay a solid foundation for true and real happiness in after life, by the cultivation of the noble powers of mind given us by a wise and beneficent Creator.

If we spend the strength and ardor of our youthful days in idly seeking for pleasure, the distant future to which we now look so joyously, will be filled with vain regrets for wasted opportunities and time unimproved.

Some of the brightest examples of history show us the wisdom of devoting our early life to the attainment of that knowledge and the cultivation of those graces of heart and mind that may fit us not only for true enjoyments, but make us a blessing to all humanity.

*South Union, Ky.*

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### UNSELFISH.

*By Ann Cumings.*

"Wherefore I say unto thee, her sins, which are many, are forgiven, for she loved much: but where little is forgiven the same loveth little."—Luke, vii., 47.

WE are told that an acknowledged sinner finds forgiveness, for the reason that she loved much; also that where little is forgiven, the same loveth little. Who that has known what it was to feel that before God, and

the light of an awakened conscience, he was sinful, and needed the forgiveness of God, can fail to appreciate the worth of this divine blessing, and feel himself under some obligation to extend it to other souls.

In John, xxi., 15, Jesus asks, "Simon, son of Jonas, lovest thou me more than these?" We may infer that Simon was surrounded by those who constitute the vine of the earth; father, mother, sister and brother. He said unto him, "Yea, Lord; thou knowest that I love thee." Then Jesus answered, "Feed my lambs," thus giving a practical demonstration of professed love for him.

Thrice the question is repeated, "Lovest thou me?" each time receiving an affirmative answer, Simon is commanded, or requested to prove his love for the Master by feeding his sheep and lambs. How unselfish the return desired, for the love the disciple bore the Master. How unlike the element which seeks to accumulate and appropriate for selfish ends, rather than befriend and minister unto his little ones, in his name.

Again Jesus says, "I am the good Shepherd and know my sheep and am known of mine. As the Father knoweth me, even so know I the Father; and I lay down my life for the sheep. And other sheep I have which are not of this fold; them also I must bring, and they shall hear my voice, and there shall be one fold and one Shepherd."—John, x., 14, 15, 16.

May we not imagine the millennium very near, if not already come, when all the lost sheep of the house of Israel are found by the good Shepherd, brought home, and there is one fold and one Shepherd?

Enfield, N. H.

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*Extract from a testimony spoken by Sister Isabella Russell,  
at Enfield, N. H.*

THE subject of our Communal Home, with its motto "all for each, and each for all," which was so ably treated in our last Sabbath evening Service had the effect to draw from many hearts the silent resolve, to henceforth use all powers of mind and body to make this home so beautiful that no person having shared its benefits would wish to choose interests less broadening in their relations.

It is well to keep this "ideal home" before us through all the difficulties of life's journey. Those who have been educated in this Church, and have witnessed the various changes that have taken place within the last fifty years, have realized some bitter disappointments, and have passed through many tests of our faith in the religion of our Fathers, who have "fought the good fight, and kept the faith," and whom we believe are still on the upward march in the line of spiritual progression. They have left not only their physical bodies, for which they have no further use, but also their errors and miscon-

ceptions of the truth as it is understood by the most spiritually enlightened minds of the present day."

It is well with us, if our experience has taught us lessons of charity, and forgiveness; if we have learned to be consistent and kind in all our dealings with our fellow beings; if we have learned to take a deeper, broader view of God and of his dealings with the children of men, ever remembering that "In our Father's house are many mansions" and there are different divisions in the Christian army, all equally indispensable in working out the great plan of salvation. If we have learned this grand truth, then we are better able to reach the conditions of suffering humanity.

It becomes us as a band of Christian workers to "keep step" in the great battle for justice, truth and right, by putting our "hands at work, and giving our hearts to God," ever maintaining an interest in the spiritual home which is ours by right of inheritance if we are faithful to our early vows of consecration. We should never forget our obligations to those who have laid the foundation of our Church, nor our duty to the teachers of the present day. If our relationship as spiritual Brethren and Sisters is what we claim it to be, then we must continually discountenance every element that is foreign to this grand result,—perfect equality.

It is not enough to know that the spirit of Christ was made manifest one hundred years ago, through one inspired woman whom we honor with the endearing title of Mother; but we must manifest this same Christian spirit in our lives. Let us ever bear in mind, that no question pertaining to the spiritual, social or financial growth of our Church will be permanently settled until it is done in conformity to the spirit of Christ. When we are filled with the enthusiasm, which our cause demands, we can sing with the spirit and with the understanding,—

Ye little rills as ye gently move,  
O waft the breeze of a Savior's love!  
Ye mighty waves that in majesty roll,  
Carry the boon to every soul!  
Tell them that I have come again,  
And in my kingdom forever shall reign,  
Where male and female equally stand,  
United with the angelic band.

Already is light dawning upon the world, and many may be found in this enlightened age who, in some respects, are carrying this spirit of equality and the recognition of this divine principle to even greater perfection than we are. But this is no reason why we should renounce the strife, or forsake the field where our Mother fought and won such glorious victories. Rather let us listen to the heavenly footsteps marching to the strains while we sing the song triumphant,—

"Surely, Christ has come again."  
Now is come complete salvation,  
Perfect order is revealed,  
Sons and daughters standing equal  
Reap with joy the gospel field.

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## Correspondence.

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Alfred, Me. Jan. 1896.

**BELOVED ELDER HENRY;**—A rumor reaches us that our MANIFESTO is to be discontinued. I hope if so concluded the conclusion will be reconsidered. This is the feeling of the Societies in Maine.

As Home Notes would have nothing of especial interest, will you find room for the following reasons so well stated by Br. Alonzo Hollister in his Morning Star Bible Lessons. Why Believers in the past as well the present appeal to the Bible to sustain their views.

I. "Because it is a true and impartial witness that we are guided by the same spirit which inspired the utterance of Ancient Seers, Apostles and Prophets.

II. Because nearly all who claim to be Christians, forming a large part of the more enlightened nations profess to receive the Bible as the only test of all religious truth.

III. Because many candid people can more readily perceive and acknowledge truth, when they find it agrees with Bible doctrine, than when it stands solely on its own merits.

IV. Because only axiomatic truths which are common to all can be firmly established in the mind without witnesses; which means proof by other acknowledged truths which agree with, and confirm it.

V. Because the work in which we are engaged, is fulfilling many grand and wonderful predictions recorded in the Bible. A strange work, which the children of men are no wise disposed to believe, though angels declare it to them.

VI. Because it is a work, which to minds not experienced in its effects, finds its strongest evidence of being the work of God, in those inspired predictions, and the lives of its subjects.

VII. Because the spiritually sensitive feel a substance in the language of the Bible, which speaks to the interior, and can not be found in any book of less spiritual origin.

VIII. Because the greater the number of agreeing and truthful witnesses to any doctrine or principle, the stronger and more established it is to the reasonable mind of true understanding."

We believe as he does "that nothing is gained by disparaging the Scriptures. A blow aimed at the Bible is a blow at spiritual-mindedness and is liable to recoil with serious loss to the sower of contemptuous remarks thereon."

JOHN B. VANCE.

## CHRISTIAN REPOSE.

*By Oliver C. Hampton.*

**F**AITH in God, in Christ and Mother is the first requisite toward Christian repose, but it is not the only one. To be sure, without this it is impossible to attain to celestial tranquility, but with this alone, it is also impossible. So long as anything with which the mind is connected seems unpleasant, peace and rest will continue to be wanting. But these unpleasant states of mind can be removed in two ways.

First by removing the cause if possible. If this can not be done, then second, by patient, cheerful waiting and endurance. This is mental and spiritual discipline, and though sometimes painful, yet is indispensably necessary for without it Christian repose is out of the question. This discipline is easily found if we will only wait and take it as it comes.

Our abnormal conditions may be pain, sorrow, and even agony at times. It may be selfishness, envy or revenge; it may be a desire for carnal indulgences; but the endurance of this discipline may be made valuable by some relieving considerations which crop out with my experience of later years and afford great comfort at times. If moved to anger, in every instance I feel better and rejoice in my spirit if I give no vent in angry words. Spiritual repose and serenity soon follow.

In sorrow, from whatever cause, I ask myself, "Is this normal? Does the spirit of the Lord ever feel sorrowful?" I answer, "Never." Then if "I and my Father are one," this sorrow and agony are abnormal, so "I look to the rock that is higher than I" and ask for a measure of consolation from the infinite store-house of all consolation to fill this vacuum in my spirit. Soon better feelings prevail and sweet Christian repose silently settles upon me like the dew of Herman and as silently, for noise, tumult and war are not favorable to the removal of sorrow. I say from the Bible, "Be still and know that I am God," or, "Stand still and see the salvation of God." So, gradually the sun comes out and the clouds of sorrow take to themselves wings and silently pass away.

If anything like envy appear, I say "All the good of the universe is on its way to you and how foolish you must be to envy the little tittle of enjoyment some one has who waited for it for years. Then I try to rejoice in the good fortune of him who was the envied object. Then envy dies and love overflows on all.

When low or sensual thoughts intrude upon the mind how beautiful and salutary is prayer. One who seeks shelter in this good gift is soon able to cause low suggestions to flee, even to the uttermost parts of Egypt, leaving the emancipated spirit in profound Christian peace and repose. There is one perpetual consolation that can never wane nor grow faint through our long journey to our destined rest,—that is, that these periods of uneasiness and discontent became fewer and fewer, and farther and farther between, in the Christian's life and finally culminate in invulnerable peace and everlasting joy.

*Union Village, O.*

**LOOK BEFORE YOU LEAP.**

OUR experience in life throws us into direct sympathy with the Apostolic preacher and we share with him an anxiety for the protection of the church of God. His love for humanity urged him to present all the dangers that were to be found in the way of their Christian progress.

Paul had received the testimony of Jesus and in publishing it had found that while the Greeks lookt upon it as foolishness, it was to him the power of God to salvation. He had preach its simplicity of faith and its simplicity of good works to the Romans, to the Corinthians, to the Ephesians, and to many others. In these places he establisht churches "in the unity of the faith and of the knowledge of the son of God."

Do you wonder at his anxiety lest thru the cares of the world and in the philosophy of a class of speculative teachers they should be led away from the truth? Knowing so well as he did of the dangers that were to be found on every side, his warning voice was distinctly heard among his people.

"Beware lest any man spoil you thru philosophy and vain deceit, after the rudiments of the world and not after Christ."—Col. ii., 8.

This Pagan philosophy would no doubt, spoil some. Whatever may absorb the attention and turn the spiritual interests away from the Kingdom of God, will undoubtedly lead toward a worldly life. That this same philosophy has spoiled many beautiful minds and thrown them from the path which led toward God has all the force of historical evidence.

All men do not walk the same road as they go down to perdition. There are a thousand avenues thrown open and filled with enticing allurements, thru which every man may pass that turns from right to wrong or from light to darkness.

The school of Alexandria was, no doubt, ruinous to that order of Christianity that was establisht by the sacred teacher, as it made itself busy in amalgamating the doctrines of the Christians and Pagans and by filling the churches with that which was spurious. From that day to this it has had a markt effect upon the Christian world.

Osterwald wisely observes—"Carnal men could not endure the cross nor divest themselves of the love of wealth and pleasures, and by this means they corrupted the pure doctrine of the gospel. Their pride and presumption prompted them to stand at the head of affairs and they wickedly contrived means by getting into power and assuming an author-

ity and expounding the writings of the Apostles by a blind philosophy which carnal men like themselves had invented."

Mosheim writes,—"These men invented questions about the Christian religion sufficient to perplex and puzzle the whole world."

What a comment on the simple testimony of Jesus and on Christianity at that early date. Here is another sad example of the church walking by the side of the world. In this case the church "stoops to conquer" by accepting the friendship of the world, but unfortunately the church has never been able to rise again and stand erect.

It is not strange that men were ruined by these flattering forms of philosophy and then thru the deceitfulness of these enticing illustrations.

But the end is not yet. Men are at this day equally perplexed and puzzled to determine what is genuine Christianity as taught by Jesus and what may be set down as the spurious innovations of Pagan philosophy.

Some who would be good Christians are sadly deceived. They know that the church of Christ must be a pure church and that to be a disciple of Jesus they must fulfill the law of righteousness, agreeably to the sermon on the Mount, and when the voice of God comes to them to enter in at the strait gate they find themselves quite ready to pass into the broad way.

They have been flattered by the world, and have foolishly wandered into the elements of a carnal life. They have persuaded themselves that as it was a Christian philosophy it would lead directly to the Holy City. Here comes the danger.—Should they fail to fulfill the law of righteousness, they may be spoilt, as they mourn for the old inheritance. Called of God to forsake the world with all its affections and lusts they soothe their consciences by catching at the words of one who offered carnal indulgences to a licentious class of would-be Christians.

They had heard the words of Jesus the Christ preach again and again, but had failed to see the fruits of practical righteousness developt in their own lives.

We may readily suppose that the Apostle knew quite well the dangers that were around the church. He knew that the testimony of Jesus had proved amply sufficient for the salvation of those who had accepted it.

That it was a religion that entered into the life of man and was manifested thru a living and growing righteousness. That the kingdom of God was obtained thru the sacrifice of every selfish interest. There was nothing mysterious in the requirement and it needed no philosophy of the schools of Pagan wise men to give to it their interpretation.

It is remarkable how easily one class of men can undo and scatter to the winds that which others have earnestly and prayerfully labored to establish in the heart. The Apostle well understood the operation of this upon the mind and hence his caution to the brethren to beware of that class of men who made it a money business to talk religion.

They were not workers of righteousness, interested in the welfare of the race, but they were talkers and Paul saw the danger, that thru their philosophy, and thru their deceitfulness, and thru their ministration of the spirit of the world his brethren might be turned from God.

This same danger is as apparent at the present time. It may not be found to be exactly after the manner of this historical record, but it comes as effectually and ruins us as thoroughly. With the light that is now upon the earth and the many degrees of righteousness that are operating in the hearts of men, there exists the same danger lest thru the deceitfulness of this seductive element many faithful souls may be turned from their honorable course as God's workmen and be again lost in the wilderness of sin.

H. C. Blinn.

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☒ THOSE who are sending THE MANIFESTO to

Mrs. Dammer,

Mr. Barnett,

of Milwaukee, Wis., are informed that they are not taken from the Post Office.

#### TOIL ON.

☒ OUR Publishers have been looking at THE MANIFESTO and then at their——but at last concluded to "Toil on" for the present, but to make the paper a little less expensive.

#### CORRECTION.

☒ In January MANIFESTO, page 18—Conrad Human should read Conrad Auman.

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If your purposes are noble,

And your heart is brave and true,

Then repulses strong or many

Can not turn nor weaken you.

L. S. B.

## THE MANIFESTO.

FEBRUARY, 1896.

## OFFICE OF PUBLICATION.

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Address all communications to  
HENRY C. BLINN,  
East Canterbury,  
Mer. Co., N. H.

## NOTES ABOUT HOME.

## Mt. Lebanon, N. Y.

Average of Weather at Mt. Lebanon.

December.

<i>Thermometer.</i>	<i>Rain.</i>	<i>Snow.</i>
1894. 25.6	1/4 in.	19.25 in.
1895. 31.52	4.5 "	2 "
Highest Temp. during this mo.	58 above 0	
Lowest " "	" " 0	" "
Number of rainy days "	" 5	
" " snowy " "	" 3	
" " clear " "	" 11	
" " cloudy " "	" 12	
	C. G. Reed.	

Jan. 1896.

"THE days begin to lengthen  
And the cold begins to strengthen."

And O how strong it is too. On New Year's Day the mountain brook was "rumbling and tumbling and roaring and pouring" down the hillside, and the air was just cool enough to create one of the prettiest and most interesting panoramas which Nature is pleased to give us. Fringes of transparent ice hung along its margin, while each obstacle to its steady flow was a "thing of beauty."

It was a novelty to be roaming the

brown hillsides on the first of January, to admire waterfalls etc., and while we liked the mild weather, we knew the cold was somewhere in keeping for us, and desired it to come in its season.

But we have no longer any hopes nor fears for an open winter. Old Borealis has pressed the mercury down far into the zeros. Snow has covered the brown hillsides. The brook has gone to sleep in its tracks, and the ice crop is growing, ready for the near harvest.

In "Ten Times One is Ten," by Dr. E. E. Hale, how easily the whole world becomes a common brotherhood, by the simple process of forgetting self, and lifting up those about, into the light of love and kindly deeds.

Self-improvement is good, but self-forgetfulness is better. Real good manners and courteous behavior, spring from kindness of heart.

The humblest and sweetest of poets, beautifully says:

"Hope not the cure of sin till self is dead."  
Amelia J. Calver.

## North Family.

Jan. 1896.

At present date the mercury marks zero, but up to the close of the old year the weather continued mild and beautiful, which, with abundant water supply enabled our good Brethren to change the location and appearance of a large wood-pile. They have also been hauling gravel with which to improve the road leading to Lebanon Springs.

Christmas-tide abounded with joy and blessing. A beautiful tree well hung with gifts was particularly appreciated by the youth and children who helpt in its decoration. Recitations and offerings from old and young were a pleasant feature of the afternoon. On that occasion we commenced a change long desired by many in the family; two meals on that day and on Sabbaths for the future if found satisfactory.

Although our written words may not

meet the eye of gospel friends until several weeks of the new year have passed, we hope that some spark of the Divine energy has sped our thought currents outward to mingle with their kindred-tide;—the true desires, holy aspirations and earnest resolutions of other hearts to find indeed a New Year in spiritual progress.

Strong in faith that "God's work will stand;" debtors to the wise and the unwise, remembering failures and errors of the past only as lessons for the future; forgiving as we would be forgiven; loving as we would be loved, we desire to feel our souls united with all who are working for an increase of righteousness in the earth.

*Catherine Allen.*

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#### Shakers, N. Y.

North Family.

Jan. 1890.

THE festive season of Christmas and New Years have come and gone and with their advent have been renewed the pledges formerly given on such occasions to be more faithful in life's duties and help advance upward the great struggling soul of humanity.

We enjoyed on Christmas day with our gospel kindred of the Society a time of spiritual refreshing, many testimonies being given appropriate to the occasion. Meeting was held at the Church at 10 o'clock a. m. Also on New Year's evening by invitation of the Elders of the North family, Society meeting was held at the North, the first one since we came here. It was some two hours long. Opening hymn, "Season of Devotion."—

It was with great pleasure that we held communion through the Jan. MANIFESTO with our beloved spiritual Father Elder Abraham Perkins; and it is joy to sit at the feet of such veterans and receive their ministrations.

Brother Arthur Bruce of East Canterbury gave us a call for a day or two last month, and if we could have a few more calls from gospel friends at Canterbury

and elsewhere how the smiles would illuminate our countenance and with what joy we would labor to minister to their comfort. Anticipation is a beneficial stimulant if the brightest and best in life is looked for; in the coming year we will labor to have this form of it the sun which will illuminate our pathway.

*Hamilton DeGraw.*

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#### Harvard, Mass.

Jan. 1890.

ACCORDING to Nature's inexorable laws we have passed the last stepping-stone in the yearly circuit of time. The old year now lies upon his bier, soon to be buried in the dust of the past, while Boreas howls a mournful dirge in discordant notes. Sorrowful as well as happy memories cluster around the old, while the new born year, is sweetly slumbering upon its couch of joyful promises. Hope's bright star shines upon the future and we journey on, very much as before, till we are another circuit nearer that unknown land, "where the wicked cease from troubling and the weary are at rest."

We commemorated Christmas in a manner befitting the day. A morning song announced the hour of rising. In the afternoon the young people entertained us with singing and personified rehearsals. All received some token of kind remembrance and thus the day was happily and profitably spent. May these holidays serve to awaken the latent good in the human heart that the world may be made better by them.

In the early part of December winter asserted his powers so strongly that ice eight and nine inches thick was formed. All preparations for harvesting it were made, when the rain descended and in less time than it took to freeze, it was all gone, and we were disappointed. We are now hoping that winter is through his fickleness and we expect better things.

Usual health in Society, and all are seeking to do duty in the spirit of "Peace on earth and good-will to men."

*Marcia M. Bullard.*

## Shaker Station, Ct.

Jan. 1896.

"WORK while the day lasts," said the Apostle. Let us strive to work for the good of others, to uplift some sinking soul, to strengthen and cheer some sick one, or arouse a weak and erring one to better endeavor.

"We are bound for heaven go we will." If we make our own heaven we shall be sure to have it. Pure living, kindly acts and loving consideration make of home a heaven that one is in no haste to exchange for heaven above.

Each day brings its duty, and we shall have no time to do wrong if we do those things that should be done. It makes the burden lighter on our journey home.

Truth and virtue are sure to win. Let us pledge ourselves to be true.

THE MANIFESTO is a welcome visitor in our family, I enjoy reading it very much. It is a power for good.

Our new corn-husker and fodder-cutter combined, is a success. It will husk 400 bushels a day. Now we can grow more corn.

*Daniel Orcutt.*

## South Family.

Jan. 1896.

We have once more been permitted to start out on a New Year. From the past how many memories come thronging into the mind to cheer the swift-winged moments as they pass no more to return.

And though we charge to-day with fleetness  
There is a melancholy sweetness

In the name of days gone by.

With firm and joyful steps we run the race that is set before us, cheered onward by a cloud of witnesses who have attained the goal and received the crown. And is there not a voice whose sweet and powerful tones hush into stillness every anxious fear, and promises rest to the way-worn, with submission the truest solace of old age.

The past month was unusually pleasant to close the year, and was favorable for

out of door work, such as ploughing and preparing the land for spring also for wood sawing. The greenhouse is fairly successful. We are getting some cucumbers for sale, and tomatoes on the way. Our products sell fairly well and we shall probably cover the expenses incurred in carrying it on this winter. January commenced quite pleasant has changed to cold high winds, but no snow. Health prevails in our midst. With increased zeal for the support of our loved MANIFESTO and a kindly greeting to all for the coming year.

*Maria Witham.*

## To the Memory of Sister

## RHODA BLAKE.

*By Hannah R. Agnew.*

THE ocean may boast of its pearls;  
Peru, of her silver and gold;  
Those bound to the things of this world,  
Rejoice in their wealth, manifold.  
Keep silence! ye minions of earth;  
Your glory and boasting are vain  
Compared with the eternal worth,  
Which souls by the cross do obtain.  
Our Sister, the loved one now gone  
To a land never shadowed by night,  
As a rose in the blush of the morn,  
Or a lily of sweetest delight,  
May bloom on forever, in Paradise fair,  
Increasing the treasure, now gained;  
The nights, and the shades, of her life  
record there,  
Show the excellence to which she attained.  
Enough! we have only to say,  
Our Sister is one of the best;  
While all that is earthly is passing away,  
Her soul is eternally blest.  
Go, thou lovely one, go in sweet peace;  
Thy work here, is faithfully done;  
From youth, to old age, pure wealth  
you've increased,  
Heaven's Kingdom and crown you have  
won.

*Mt. Lebanon, N. Y.*

SHAKER STATION, Ct. Jan. 1896.

DEAR CHILDREN:—The salutation is, "A Happy New Year." A year to be glad, not to be bad. How swiftly the years pass away. Make the most of this one. Each day form your own heaven and you will be sure to have it. Happiness comes as you keep good vows. Keep the good resolutions now that you should have kept last year.

Some persons are always intending to do better but never find time to begin. Now is your opportunity, do not miss it. Only to-day is yours, wisely improve it.

A good life will keep your conscience clear, and why should you live a bad one? Make every day bright with kind words and good deeds. Give beauty and happiness to the future by daily acts of kindness. The self-denying path is the way in which you should walk. Denying self is a Christian duty. The more you subdue wrong the sweeter will be the "Peace be unto you."

The brightest jewel that can ever adorn your character is purity. Strive for it with soul earnestness. You will never wish you had done less to win the prize. Watch your thoughts, is advice worth regarding. When the heart is well guarded evil can not enter. Sin not.

Pledge yourself to be true. Think not that you can be untrue in trifles and yet be trustworthy in more important things. To deviate from truthfulness in a small degree will harden the heart and lead to greater departures from right. Only those who have done well can expect the "well done." Commit yourself to God for guidance and instruction. How much happier you become when you feel that He is shaping your lives, and you are content to let Him, knowing that not one more trial comes to you than you are able to bear, and that every cross and affliction is for your eternal good; and how much peace it brings to you if you yield your entire will to his blessed keeping.

Give thought, care and pains, in forming a noble character, and create a spirit-

ual atmosphere in which it will be good to live. The crown that awaits you is bright, be guided by truth and right.

DANIEL ORCUTT.

#### KIND WORDS.

SABBATHDAY LAKE, ME. Nov. 1895.

DEAR SISTERS:—I was much pleased with those two lovely pictures of Sister L. A. S. that you so kindly sent in my little package of MANIFESTOS. If you should reprint the "History of the Shakers" I would like to be informed. I have but very few of the books left and shall soon send for more.

Accept many thanks for your interest in the Missionary labors which are appreciated by every true and devoted soul in our Zion home, and also by the angels in heaven.

Your Sister,

AURELIA G. MACE.

Mackintoshes and Rubber Clothing—large commissions can be earned by retailing to users. Sample free.

Manufacturer, P. O. 1371 New York.

#### STRIKES.

STRIKES are quite proper, only strike right; Strike to some purpose, but not for a fight; Strike for your manhood, for honor and fame; Strike right and left till you win a good name; Strike for your freedom from all that is vile; Strike off companions who seek to beguile; Strike with the hammer, the sledge and the ax; Strike off bad habits, with troublesome tax; Strike out unaided, depend on no other; Strike without gloves and your foolishness smother; Strike off the fetters of fashion and pride; Strike where 'tis best, but let wisdom decide; Strike a good blow while the iron is hot; Strike and keep striking till you hit the right spot.—*Selected.*

#### Deaths.

Lydia Landers, at Pleasant Hill, Ky. Dec. 25, 1895. Age 93 years and 9 months.

Sister Lydia was a faithful, industrious member of the Community for more than forty-five years.

J. W. S.

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## Books & Papers.

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THE "Lee of Virginia" series will begin in the next (February) number of FRANK LESLIE'S POPULAR MONTHLY, with the introductory article specially written for it by Mrs. ROGER A. PRYOR, upon "The Ancestors of General Robert E. Lee," in England and in Colonial Virginia, and the times in which they lived. This article, and those to follow, will be profusely illustrated, the whole forming an authoritative pictorial chronicle of the distinguished family which has given to America so many statesmen, warriors, and types of chivalrous patriotism.

THAT bright and entertaining magazine for young people, FRANK LESLIE'S PLEASANT HOURS FOR BOYS AND GIRLS, has some particularly good things in its January number. There is a beautifully illustrated article on "The United States Naval Cadet," by Joseph Coblenz Groff, which tells how appointments to Annapolis are secured and describes the daily life of the cadets; Charles Frederick Holder contributes a splendid short story about some boys who caught sharks for a living: there is an article telling how a boy may build a low-priced iceboat and learn to sail it, by Wilf. P. Pond; an illustrated New Year's story in verse, by Ethel Hatton; a paper on "Snow Igloos and Images, and How to Make Them," by J. Carter Beard; the continuation of the two serials by Edward S. Ellis and Jeannette H. Walworth; several other short stories, some tricks and puzzles, and the editors interesting chat on the new books for boys and girls.

MRS. ANNIE TRUMBULL SLOSSON, the author of "Fishin' Jimmy," had a strangely impressive experience, a few years ago, while driving through the Green Mountain country of Vermont. She met a man, a walf, who evidently believed himself to be the Christ. Under the title "Through a Glass Darkly," Mrs. Slossen has written for THE SUNDAY SCHOOL TIMES of December 31 a sketch of her meeting with this strange character. "No sermon," she writes, no chant, no learned theological treatise, nay, not even the reading of the Gospel story itself, had ever made that lonely life of the Stranger, the man of sorrows and acquainted with grief, such a real thing to me."

JOHN D. WATTLES & CO.  
1031 Walnut St. Philadelphia, Pa.

THE JOURNAL OF HYGEO-THERAPY. December. Contents. Life Science Papers, No. 5; The Science of Phrenology; Social Reform; The Devil in the Pie; The Past Year's Work; Vegetarian Banquet; Scrub Children; Vapor Bath; Horticulture; Humaneness, etc. etc.

Dr. T. V. Gifford & Co., Kokomo, Ind.

THE ANTI TOBACCO CRUSADER, is an interesting and no less valuable quarterly. It has reached No. 17, and should be the New Year

visitor in all Christian homes, as a warning against one of the most unpleasant habits. Rum and Tobacco are generally classed as twin evils and certainly they are quite often found in close companionship. Rum generally enters by way of the back door, while tobacco stands at the front. Christians take the tobacco with them even to the church and poison the air. And then the minister takes it into the pulpit as did the Rev. Solomon Spittle. Published by H. L. Hastings.

47 Cornhill, Boston, Mass.

THE "Weekly Memorandum Calendar" from the office of Stockbridge and Sanders, "is a thing of beauty and a joy forever," or rather so long as the year 1896 may continue with us. Thoughtful minds have ornamented every page with beautiful red figures and then provided ample room for a record of all the good things we might do, and for the anticipated hopes of what we would like to do.

Published by Stockbridge and Sanders.

No. 1 Depot St. Concord, N. H.

THE publishers of that great Philadelphia literary success, the *Ladies' Every Saturday*, are offering another popular educational competition with many beautiful REWARDS consisting of a handsome gold watch, a pneumatic bicycle, pair of genuine diamond ear-rings, handsome silk dress pattern, imported music box, china dinner service, coin silver watch, banquet lamp, fifteen volumes of Dickens's complete works, camera, phonoharps, etc., to those sending the largest lists of words from letters contained in L-I-B-E-R-T-Y B-E-L-L, and not using the same letter in any word more times than it is contained in L-I-B-E-R-T-Y B-E-L-L. Any of our readers desiring to compete for these prizes, may do so by simply securing a copy of the *Ladies' Every Saturday* (containing full particulars, etc.) from their newsdealer and enclosing with their list the "competition coupon" cut therefrom, or by sending three two cent stamps direct for a copy of this entertaining thirty-two page publication, containing many letters of thanks from those who have received Rewards in previous contests.

No one ever thought of introducing so expensive a feature as lithographic color work in the days when the leading magazines sold for \$4.00 a year and 35 cents a copy. But times change, and the magazines change with them. It has remained for The Cosmopolitan, sold at one dollar a year, to put in an extensive lithographic plant capable of printing 320,000 pages per day (one color.) The January issue presents as a frontispiece a water-color drawing by Eric Pape, illustrating the last story by Robert Louis Stevenson, which has probably never been excelled even in the pages of the finest dollar French periodicals. The cover of The Cosmopolitan is also changed, a drawing of page length by the famous Paris artist Rossi, in lithographic colors on white paper takes the place of the manilla back with its red stripe. Hereafter the cover is to be a fresh surprise each month.

## THE MANIFESTO.

THE PHRENOLOGICAL JOURNAL AND SCIENCE OF HEALTH for January, 1896, leads with a phrenograph of Dr. M. L. Holbrook, the eminent hygienic author and lecturer of New York. It is from a personal examination by Dr. Beall, and shows many points of agreement between well-known facts of Dr. Holbrook's career and the developments of his brain. Another phrenological description follows of the same man made by Prof. L. N. Fowler forty two years ago. Written so many years apart by two men, neither of whom saw the work of the other until after his own was made, they afford very interesting material for comparison. Prof. C. T. Parks explains some striking peculiarities of eminent women, especially as regards their manner of holding the hand. Two drawings are given showing a strong and a weak thumb. Mrs. C. F. Wells gives an account of her famous brother, the late Prof. O. S. Fowler. Many will be interested in a portrait of John W. Hildreth, the boy train-wrecker, also an imprint of his hand from which the editor, without knowing whose it was, gave a reading. A sketch of Harry T. Hayward, the Minnesota murderer, with a table of measurements of his head will attract attention in the North-west.

Dr. H. S. Drayton continues his valuable series on "Practical Psychology." Prof. Nelson Sizer describes "Household Pets" in the Child Culture Department. The contributions on hygiene present the usual variety, and the editorial pages are especially strong. Dr. Beall replies to a distinguished medical opponent of phrenology, and demonstrates the utter fallacy of the objector's position, New York; Fowler & Wells Co., 27 East Twenty-first street. \$1.50 per year. 15 cents single number.

Ex-President Benjamin Harrison will discuss "The Presidential Office" very comprehensively in his "This Country of Ours" series, in the forthcoming February *Ladies' Home Journal*. He will detail the provisions and methods of electing a Chief Magistrate, and will have much to say bearing upon the eligibility of a President for re-election; will give his views as to the length of the Presidential term, and express rather decided opinions relative to the annoyance to which Presidents are subjected from office-seekers. The article is practical, based upon experience and observation, and is very timely. General Harrison believes that the fears (expressed by the framers of our Constitution) that the power of the office is such as to enable an ambitious incumbent to secure an indefinite succession of terms have never been realized. In practice the popular opinion has limited the eligibility of the President to one re-election.

But some of our leading and most thoughtful public men have challenged the wisdom of the four-year term, and have advocated six years, usually accompanied with prohibition of a second term. And unless some method can be devised by which a less considerable part of the four-year term must be given to hearing applicants for office and to making appointments, it would be wise to give the President, by extending the time, a better chance to show what he can do for the country.

AMONG the fruit and flower novelties which 1896 brings us, we notice that the enterprising and reliable firm of JAMES VICK'S SONS, Rochester, N. Y., are already calling attention to three, which seem to have won great favor where known. They are the DOUBLE SWEET PEA, the only one in the world true to name, "Bride of Niagara," the "EARLY LEADER TOMATO," the earliest of all the early tomato family and sure to become a great favorite, and the already famous BLACKBERRY, the "RATHBUN."

By the way, readers, are any of you so far behind the times as not to know "VICK'S FLORAL GUIDE"? If any of you have never seen it, send 10 cents to this firm at Rochester, N. Y., and get a copy. You can deduct this from the first order for seeds and the pleasure and information their Guide will give you will certainly induce you to keep up the acquaintance.

WE have received a beautiful "Columbia Pad Calendar" for 1896. Its nice arrangement in advance of former years, and presents a greater charm by its liberal illustrations.

The Calendar can be obtained for five 2-cent stamps by addressing the Calendar Department of the POPE MANUFACTURING COMPANY at Hartford, Conn.

THE PULPIT for December has no less than five sermons by the ministers of Presbyterian, Congregational and United Evangelical. Each is the embodiment of the best thoughts that these Reverend brethren are able to present to the readers of the Pulpit. The special theology of these several churches may not be of so much value to the general reader, but the matured thoughts and the earnest lessons on morality, the reverence for God and the respect for religious subjects are all worthy of the most careful attention.

Published by G. Holzapfel, Fredericksburg, Pa.

WORD AND WORKS for February opens with a chapter on the moon, and the advice is,— "Ponder these things in your minds, study the diagrams and above all familiarize yourself with the actual movements of the moon in the heavens." A correct knowledge of the moon as learned from Word and Works is far preferable to the foolish whims that many entertain. Not only has this number many valuable articles on the subject of Astronomy—but one writer whose mind is more absorbed in the things of this world writes about Gold Bugs, and certainly we shall want to know all that may be learned about them. Send ten cents to the Office of Word and Works, St. Louis, Mo. and read of these wonders of the heavens and the earth.

THE MANIFESTO.

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